

DAVIDS COMFORT <sup>14</sup>

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# Holy-Courtship:

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The *CONVERTS*  
**CORDIAL.**

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PRESCRIBED in a SERMON,  
By *THOMAS HELMES*,  
Sometime Master of ART of *JESVS*  
*COLLEDGE* in *CAMBRIDGE*.

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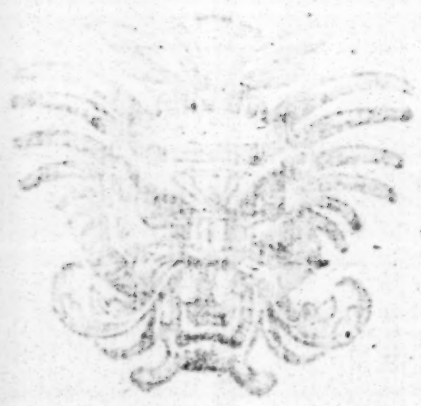
DANIEL COMFORT

# Holy-Court

THE CONFESSION

## CORDIAL

PREPARED IN A SERMON  
BY THOMAS HAYES  
SOMEWHAT MIGHTY OF THE  
COLLECTED IN CHURCH



London Printed for the Author by

TO THE  
READER.



Thou art here presented with a most excellent Cordial-Antidote against the so long continued Pest of Schism and Separation, which hath infected many Christians, causing them (through giddiness) to wander into the By-paths of Error and Prophaneness, neglecting the publick Congregation, in which Almighty God (the grand Physician of Heaven and Earth) is more immediately present, breathing forth his Holy Invitation, saying, Come unto me all ye that labour, and are heavy loaden, and I will give you rest; as the learned Author of this Treatise (delivered in a Sermon) hath manifestly demonstrated; and would no doubt (had his days been lengthened) have been so Charitable as to have Published this so convincing a Discourse to the World; but he being bereav'd of this Life, our hope is he hath obtained a better; to which Happiness God send thee, and thy well-wisher

N. R.

*[Faint, illegible markings]*

W. J. M.



(1)



PSAL. 122. 1.

*I rejoyced greatly, when they said unto me, We  
will go to the House of our God.*

שמחתי באמר יי לוי בית יהוה נלך

*Ibimus in Domum Domini mihi in dicentibus latatus sum.*

Lxx.

Εὐφρανθὼν ἐμὲ τοῖς ῥησιν αὐτῶν, εἰς οἶκον Κυρίου πορεύσομαι.



Ell known to you, Beloved in our Lord  
and Saviour, is the History of *Terentius*,  
a Captain in the Emperour *Valens* his  
Army, who as if he had had no small share  
in the blessing prophesied of *Jacob's* va-  
lour, *Numb. 23. 24.* He shall not lie down

*Theodore Ec-  
cles. Hist. lib. 4  
cap. 23.*

*Numb. 23. 24.*

*till he eat of the Prey, and drink of the blood of the slain,*  
often gave his Foes as the dust to his Sword, and as the  
driven Stubble to his Bow; --*redit superato Victor ab ho-*  
*ste,* he returned always triumphant.

You know how he returning from *Armenza* with a  
great Victory, the Emperor, *Abasuerus* like, bad him  
ask what he would, even to the half of his Kingdom,

B

and

and he would grant it. Yet *Terentius* asked not *Wealth*, though that is called the *Worlds Substance*, *1 Joh. 3. 17.* nor *Lands*, though thereby he might have caused the inheritance of his Foes to have past over to him, *Numb. 27. 7.* nor *Honour*, though that would have registred his fame amongst the men of Renown, *Numb. 16. 2.* nor *Preferment*, though by it he might have vied with the Eagle that sets her nest on high, *Jer. 49. 16.* Neither *Wealth, Lands, Honour* nor *Preferment*: No, no, these are but *tanquam elumbi equo graves sarcinae*, too heavy for him after a wearisom Conflict; but in a reverend care to his Mother the Church, the Dove that then by the Inundation of *Arianism*, like *Noah's* in the Flood, found at first no rest to her feet, in affection to her he only begged, that there might be granted a Church (an House of the Lord) to the Orthodox in *Antioch*; where, to the honour of the place, the Disciples, the Souldiers of him the Captain of our Salvation, first took his glorious badge of the Name of Christian, *Act. 11. 26.* that they might thither freely go, and publickly joyn in the Service of our God.

You know that the motion proved so unwelcome to the Emperour, because he was an *Arian*, that he tore his Petition, and bid him ask something else: but he gathering up the pieces, like scattered *Sibylls* leaves, replied, *hoc tantum desidero*, this I ask, and Ile ask nothing else, *A Church, a Church, an House of the Lord for the Orthodox.*

In like manner valiant *David* that had often returned victorious from the Battails of the Lord, observing that the Ark had for above 1000 years together been as an unsettled Traveller; and that her Travels were *per varios Casus* in many perils, and once taken by the *Philistims*:

No

No doubt, *Terentius* like, he long by Prayer had petitioned God for a surer settlement in some constant place of this his shakened Ark : But with better success than *Terentius* ; For at last, God granting that *Sion* should be its seat, *David* brings it thither most solemnly, and the people resolve to go to it most willingly. Their **Willingness** occasions his **Cheerfulness**. They (but) say, Let us go, and his soul goes before him with gladness. That gladness was great, and his heart void of Heaviness : For *Shamaathi*, *I rejoiced*, &c.

Which Text, because *Mollerus* (*in locum*) saith, was the occasion of the Father of *Gregory Nazianzen's* Conversion to the Christian Faith ; for his Conversions sake I call it ,

*Divisio.*

*The Converts Cordial.*

In relation to this present opportunity, it being the time when the Churches Rights are to be viewed ; for the occasion sake, I call it ,

*Sions joyful Visitation.*

Because the Ark or Tabernacle (the very Subject of my Text) was the Court of Gods more especial presence ; For that Courts sake, I call it ,

*Dauids comfort in Holy Courtship.*

And the parts of all three are two :

- 1 } *The Convert.*
- 1 } *The Churches Visitation.*
- 1 } *And Dauids Holy Courtship.*

In these words, *They said*, *Let us go to the House of the Lord.*

- 2 } *Nazianzen's applicatory Cordial.*
- 2 } *Sions Joy.*
- 2 } *David's Comfort.*

In these words, *I* (then) rejoiced greatly, when

- { The *Cordial* is recovering.
- { The *Visitation* reforming.
- { The *Courtship* delighting.
- And the *Application* instructing.

And the happy conjuncture of all these three in one and the same structure of my Text, makes it seem like that City in *Sicily* that was called, *Τεῖα καλὰ*, from three things that were excellent in it :

- 1 Fountains.
- 2 Vineyards.
- 3 And an impregnable Rock

Here is the Fountain of Peace :

- 1 The Unanimity, *Let us go.*
- 2 The fruitful Vineyard, *joy; I rejoiced.*
- 3 And the impregnable Rock, *the House of the Lord.*

All wrapt up in this Holy Courtship : *I rejoiced when they said, Let us go to the House of the Lord.*

In which there are four parts :

- 1 The Court, *The House of the Lord.*
- 2 The Courtiers, *I, They, King David* and his Subjects.
- 3 Their holy Confidence, *They said; They were not ashamed to profess their resolution.*
- 4 Their holy Conscience; they were not Separatists or Schismatics, *They said, US (jointly us) Let us go.*

We will begin with the Court, *The House of the Lord.*  
And therefore pray :



*Conatus rex Christi mei tu dirige cordis.  
Et mihi sit felix te duce, principium!*

It is a question amongst Interpreters, Whether it was the Temple or the Tabernacle that was here called the House of the Lord. For the Antients (*Augustine and Hilary*) conceiving the Psalm to be penn'd for the Jews returning out of *Babylon*, makes our House lean that way, understand it of the Temple: but the Modern (*Mollerus and Musculus in locum*) supposing the occasion to have been, as I have Prefaced before, incline to think it to be meant of the Tabernacle in which the Ark of God was placed, to which I subscribe; though for the Peace sake of *Jerusalem*, I join House to House, and interpret it both of the Temple, Tabernacle, and Ark, in the Letter, and of our Church in the Type.

For I see no reason why *David* might not have an eye to the Temple (as well as to the Tabernacle) which he knew was to be built by his Son *Solomon*; and for which, he having made such provision, rejoyced when they said, *Nelech, Let us go.*

Whether we interpret it Temple, Tabernacle, or both: yet the term of *Beth Jehovah, the House of the Lord*, belongs justly to them both upon a fourfold account.

#### D E D I C A T I O N.

They were dedicated to the Lord, according to *1 King. 8. 63. The King and all the children of Israel dedicated the house of the Lord.* Which is the Ground of the Consecration of our Temples; and *Nazianzen* calls it *παλαὶς νόμος* καὶ καθὼς ἔχων, an antient and good custom.

#### A N T I E N T.

For in Nature, before the Law, there was a Consecration of places; for at *Bethel* *Jacob* consecrated the Stone on

I.  
By Dedication

Antient.  
Nature.

Gen. 28. 10.

Jacob.

Law Kag.

Numb. 7. 1.

Good.

1 Cor. 11. 22.

Gospel.

Alexander in  
the life of

St. Barnabas.

Bishop Taylor

his Great Ex-

emplar, p. 240.

H &amp; ΕΚΧΛΗ-

σις τῆς Θείας

ἁγίας φωνῆς.

And Bede in

descript. Hieros.

n. 6.

Androminus.

Hyginus.

Religiosum.

on which he slept, and as it were made it the beginning of a Temple, *Gen. 28. 20.* and you know in the Law there was *Kag*, *2 Chro. 5. 3.* (or the Feast of Dedication) practised *Numb. 7. 1.* and to prove it *Good* as well as *Ancient*, *St. Paul* under the Gospel not only reproveth the prophaning of the consecrated Church by his Question, *Have you not houses to eat and to drink in, why despise you the Church of God?* *1 Cor. 11. 22.* but it is observed by *Alexander*, that the Apostles chose to meet in *John* (surnamed *Mark*) his house, in the Octaves of *Easter*, which he said was consecrated by many Religious actions.

First, By our Saviours there eating the Pasover, his Institution of the Holy Eucharist, his Fare-well Sermon, his coming thither again, and hallowing it with his presence; by the Holy Ghosts descending there on the heads of the Apostles in *Pentecost*; and its being afterwards erected into a fair Fabrick, and becoming a famous Church, as *St. Jerome* saith, *Epist. 27. de locis Sanctor. cap. 3.* and in which (as *Androminus* adds) *St. Peter* preached that Sermon which was miraculously prosperous in the Conversion of three thousand. There *S. James* Brother of our Lord, was consecrated first Bishop of *Jerusalem*; *St. Stephen* and the other six was there Ordained Deacons; There the Apostles kept their first Council, and compiled the Creed. Consecration appearing by all this so good a Custom, that upon this Ground, *Hyginus* the VIII. Bishop of *Rome*, within 150 years of Christ, made an Ordinance of the Particulars to be observed exactly (then, not now) in Consecrating Temples: by which Consecration though the Temples gain but a relative Sanctity, (*Religiosum propter sanctitatem aliquam sepositum à nobis*, *Gel. lib. 4. cap. 9.*) Yet God gives such an honour to it, that himself saith

1 King.

1 King. 9. 3. *I have sanctified the house which thou hast built*; and therefore, as *Athanasius* in his *Apology to Constantius* for all Christians, observes, They never met in any Church till it was consecrated, and thereby became the House of the Lord by Dedication.

## HABITATION.

And the Glory appearing between the Cherubims, the Hebrews termed *Shecina Habitation*, The Habitation or dwelling of God. So 1 King. 8. 13. *saith Solomon to the Lord, I have surely built thee an house to dwell in.* And in that Dwelling doubtless dwelt blessing; for *saith God in Exod. 20. 24. In all places where I record my Name, I will come unto thee and bless thee.*

## OB LATION.

Thither they brought their sacrifices; so 2 Chron. 7. 12. *I have (saith God) this place to myself for an house of Sacrifice.*

## S U P P L I C A T I O N.

So Mat. 21. 13. *saith Christ, Οἶκος μου οἶκος προσευχῆς καλεῖσθαι, My house shall be called the house of Prayer.* Hence anciently the Temples were called *Oratoria*. And though God well heard the Faithfulls private Prayers in any place, as *Jonas* his in the belly of the deep, *Jeremiah's* in the Dungeon, *Daniel's* in the Den; Though also in the Synagogues they had their Prayers and Law read (which Synagogues had no divine Institution but Approbation, and were for that reason called, *the Houses of the Lord*: yet the Temple and Tabernacle were more especially called, *Domus*, his House by

{ Supplication (publick)  
 { Dedication  
 { Habitation  
 { Oblation



Four Pillars that raise the house to a four-fold magnificence of

Holiness  
Beauty  
Joy  
Glory.

1. Holiness.  
Esay 64. 11.

For saith Esay 64. 11. of the Temple, *Our holy house where our Fathers praised thee (O Lord) is burnt down.*

2. Beauty.  
Psal. 29. 2.

So Psal. 29. 2. *Worship the Lord in beauty*: which the Christians observed to do when they had any calms in Persecution. For my Author takes notice, that after the ruine of the Church by *Dioclesian*, *Maximinus* giving them leave to re-build their Churches, they built

*Maximinus.*

Taylor's Grand  
Exemplar. 241.

(saith *Lucian Philophat. de Templo Christiano*) *ἡνδοποιεῖ* *ἕκαστος* a golden one: as if they hated to be less bountiful

*Hierapolis.*

to the Temples of their true God, then the Heathen were to their false; for at *Hierapolis* was a Temple sacred

*Deucalion.*

to the *Syrian* Goddess *Juno*, which *Lucian* thinks was built by *Deucalion* immediately after the Flood, all glorious as the Sun; at *Babylon* one to *Jupiter Belus*, where-

*Babylon.*

*Ephesus* 220.

in there was a Table of pure Gold; and at *Ephesus* (you know) one to *Diana*, about the building of which, all

*Asia* was busied 220 years, (*Pliny lib. 36. cap. 14.*) And the Christians were not willing herein to be out done

by Heathen; and therefore they bestowed what wealth they were Masters on, upon their Churches: and thus

did well; for if they had expended about these Structures, all the wealth of the *Levant*, they had infinitely

*Levant.*

come short of the merit of their true God, who deserves the magnificence of beauty.

3. Joy.  
Psal. 48. 2.

So Psal. 48. 2. *The joy of the whole Earth is Mount Sion.*

4. Glory.  
1 Sam. 4. 22.

So 1 Sam. 4. 22. *The Glory is departed from Israel, for the*



the Ark of God is taken. By their magnificence of Holiness, Beauty, Jay, and Glory, they resemble the Spouse her self, whose neck is described *Gant. 4. 4.* like the magnificent Tower of David, built for an Armory, wherein hang 1000 Bucklers and Shields of the Mighty: and this turns my Beth to a ביתן a Palace; So David said of the Temple, *1 Chron. 29. 1.* The work is great; for the Palace is not for man, but for the Lord: and a stately one too, for *1 Chron. 22. 5.* The house that is to be built for the Lord, must be exceeding magnificent; nay, it turns our Beth into Bithanin, into many Palaces. For though Jerusalem was before famous by its Builder Melchisedec, *Gen. 14. 18.* by its compactedness, *Psal. 122. 3.* by its Towers, Walls, Gates, particularly that of the Needles-Eye, which supposeth it difficult for the Rich man to enter into the Heavenly Court, *Mat. 19. 24.* by its Antiquity, *2 King. 19. 25.* Largeness, *Jer. 23. 8.* Refort, *Ezek. 26. 2.* and Davids Throne, *1 King. 20. 1, 2, 6.* all which makes Josephus call it, *πύλις λαμπρὴν* (*lib. 7. cap. 18. de bello Judaico.*) and *Lam. 2. 15.* the perfection of Beauty. Yet the presence of the Temple and Ark there, makes it have many Palaces; for the Ark was called the Ark of the Covenant, *Numb. 10. 33.* and so the Figure of Christ, *Heb. 12. 24.* as if the King of Kings made his Signet Office. His strength, *2 Chron. 6. 41.* as if it had been his Tower Royal. The Ark of his Testimony, *Exod. 26. 33.* as if it had been his Court of Records. His Face, *Psal. 95. 2.* as if it had been his Presence Chamber. Nay, his Glory, *1 Sam. 4. 21.* as if without doubt it had been his Royal Court. And thou, O Sion, receivest no small glory from this Palace; for it names thee Gods beloved Mountain, as if thou wert the Court of his affection, *Psal. 78. 68.* His Mount of Highness, *Ezek. 17. 23.* as if thou

Repeat.

Cant. 4. 4.

Tower.

Bithan.

1 Chron. 29. 1.

1 Chron. 22. 5.  
Magnificent.Bithanin.  
Builder,  
Compacted-  
ness.

Towers.

Walls.

Gates.

Needles.

Antiquity.

Largeness.

Refort.

Throne.

Mat. 19. 24.

Covenant

Signet Office.

Strength

Tower.

Testimony

Records.

Face

Presence.

Glory

Royal Court.

Sion

Beloved

Affection.

Highness

Excellency.

Congregation.  
Convocation.  
Ornament.  
Honour.  
Beth.  
Mœnial Court.  
Repeat.

thou wert the Court of his Excellency. Of his Congregation, *Esay* 14. 13. as if thou wert the Court of his Convocation. His Ornament, *Ezek.* 7. 20. as if thou wert his Court of Honour. And his *Beth*, his House, 2 *Chron.* 6. 2. as if thou wert his very mœnial Court.

By the term of the Ark of God, of his Covenant, of his Strength, of his Testimony, of his Face, of his Glory, of *Sions* Beloved, High, Graceful, Congregational, and Gods appropriated Mountain, Courtlike *Jerusalem* seems to transcend *Solomons* royalty, of whom it was said all his Garments smelt of Myrrh, Aloes, and Cassia, when he went out of his Ivory Palaces, *Psal.* 45. 8.

*Psal.* 45. 8.  
Tabernacle.

Yet, behold, there our Ark was placed in a Tabernacle whose mystical signification turns our many *Bithanims*, Palaces, to as many *תירי Beth*, Houses of Instruction.

Thorah.

Πρασμις.  
Propitiator.  
Cherubims.  
Angels.  
Πλουτοικλος  
Copia.

For by the Propitiatory Christ was typified, who is our Propitiation, 1 *Joh.* 2. By the Cherubims looking toward the Propitiatory, the Angells admiring Gods manifold Wisdom in his Incarnation, *Eph.* 3. 10.

Curtains.  
Passion.  
Scarlet Curt.  
Double charity  
And that in  
Tables, Wis-  
dom or his a-  
ctive Obedi-  
ence, *Mat.* 3.  
15. his passive  
or Power.  
*Esay* 53. 5.  
Manna, Him,  
Law, Regula-  
rity, Rod,  
Schism, Man-  
na, Charity.

By the purple coloured Curtains, his Passion when *Longinus* his Spear did violence to the holy Court of his Side. By the twice died Scarlet Curtain, his double Charity to us, as God, as Man. By the Tables of the Law, his Wisdom, *Esay* 6. 9. By *Aarons* Rod blooming, Rod power, 1 *Cor.* 1. 24. and patience. By the Manna, Him, our spiritual sustenance, *Joh.* 6. 50. Or the Law was laid up there to preserve its memory, *Exod.* 24. 12. and so the Tabernacle became an instruction to regularity. *Aarons* rod to repress Schism concerning the Priesthood, *Numb.* 17. 10. and so it became an instruction to Conformity. And the Manna in memory of Gods mercy in the Desert, *Exod.* 16. 22. and so it became an instruction to Charity.

And

And look now, O my Soul ! how many houses of Instruction thou hast in one Tabernacle. By all which it appears to be not only a *Beth Thorah*, but like the Synagogues *Beth Hammi rash*, an house of subtile Exposition.

*Beth Hammi rash.*  
*Beth Thorah.*  
Repeat.

The instruction of Christs merciful Propitiation, his Incarnation, Crucifixion, Two-fold Charity, as God, as Man; his Wisdom, his Power, Obedience, Patience, his spiritual sustenance, his care for Regularity, Conformity, and Charity.

Ah look how many are in one, and yet how that one is as it were equivalent to Every One. For by the outward Division of the Tabernacle, they say, was typified the Church of the ancient Patriarchs; by the Inward, the Church of the Jews; and by the *Sanctum Sanctorum*, our Christian Church, where Christ sits Head and President, *Ephes. 5. 23.* Or by the first is signified the Visible Church; by the second, the invisible Church; and by the third, the Triumphant Church in Heaven, where the Prince of our Salvation is entered, and sits at the Right hand of God Almighty, *1 Pet. 3. 22.*

Every one.  
Outward Division, ancient Patriarchs.  
Inward, Jews.  
*Sanctum Sanctorum*, Christians.

1 Visible.  
2 Invisible.  
3 Triumphant

Ah, Look again ! how these Every One are contracted into One, and that One ( O Believer ) thy self, *אנכי וכל ישראל אחים*, we are his House if we hold the confidence and rejoycing of the hope firm unto the end, *Heb. 3. 6.* and in our so doing, one House will uphold the other; the Faithful, the Temples of God, *1 Cor. 3. 16.* *Beth Jehovah*, the Lords House.

Every One.  
One.  
Thy self.

*Heb. 3. 6.*  
One house the other.

But that they may not, behold how many Enemies this One house of the Lord hath.

The *Manicheans* in general, that concluded the God of the Old Testament impotent, because he seemed to stand in need of an House, by commanding *Moses* first to build him a Tabernacle; then *Solomon* to make him

1 Manicheans.



a Temple: whereas the Truth is, God stands not in need of an House, but Man stands in need that God should have an house, wherein to serve him. Therefore the first Question the Disciples asked our Saviour, was, *Master, Ubi habitas, Where is thy standing House?* *Joh.*

I. 39.

2. Atheist.

The Atheist, such as *Diagoras* "Atheos", so firnamed. These are Fools not Favourers of our *Beth*.

3. Hypocrite.

The *Hypocrite*, against whom God is angry he should tread in his *Beth*, *Esay* I. 11, 12, 13. although he treads not often, for he usually sounds his Trumpet in the Streets, and not in our House.

4. Profane.

*Profane*, Such an one was the Uncle of *Julian*, that made Water against the Communion Table; and such properly belong not to our *Beth*. But to the Cage of Unclean Birds, *Rev.* 18. 2. *Procul hinc discede profane.*

5. Blasphemer.

*Fera regnat*

*Prinny.*

*Non.*

*Blasphemer*, Such opening their mouths against the God of our *Beth*, 2 *King.* 18. 33. *Non minus peccant quam qui Christum crucifixerunt ambulantes in terris, St. August.*

6. Sacrilegist.

*Sacrilegist*, that will plunder our *Beth*, *Josh.* 7. 1. and this sin the *Canonists* were wont to punish with 7 years Penance, whereas 7 days served for other Crimes; (*Burchardus, Gratian.*) as if they had brought a 7 years ruine upon our House.

7. Simonist.

*Non pro pecunia*

*vendit.*

His Gold is

his God.

*Simonist*, that will sell our *Beth*; and so did Pope *Gregory VII.* that gave his Souldiers 100000 l. corroded out of the Revenues of the Church.

8. Rebel.

*Weem's Chri-*

*stian Syna-*

*gogue, 165.*

9. Schismatick.

*Rebel*, And such an one was *Ben-Cotzba* in *Adrian's* Time, who was called *filius mendacii*. Miscreants like him will pull it down, *Psal.* 137.

*Schismatick*, That as *Hagar* did *Sara*, *Gen.* 16. 4. despiseth our House.

*Heretick,*



Heretick, that would Cancer like, eat our House, 10 Heretick.  
 2Tim. 2. 17. And if this *Miskin* was *Manicheus*, (of whom  
 the Sect of the *Manichees* took their name) he was dead  
 alive by the Command of the King of *Persia*, and his  
 Skin being filled with Chaff, was set up for terror to his  
 fellow Hereticks, before a gate of a City of *Mesopotamia*.  
*Lex Talionis*, a proper punishment: with Chaff  
 to stuff out the Hide of a light-brain'd Heretick.

The *Manicheans*, *Atheist*, *Hypocrite*, *Prophane*, *Blasphemer*,  
*Sacrilegist*, *Simonist*, *Rebel*, *Schismatick*, and *Heretick*,  
 all are such malicious Enemies against our poor  
 innocent *Beth*, that methinks I hear her say, as *David*  
 did of his Enemies, *Psal. 35. 19. They hate me without a*  
*cause. Vexat censura Columbas.*

Then be as friendly, O my Soul, to our *Beth*, as they  
 are froward. Come guard it with thy *Love*, for it is the  
 fulfilling of the Law of this House, *Rom. 13. 10.* with  
 thy *Zeal*, for it is an wholesome heat in this House; with  
 thy *Charity*, for it is the perfume of this House, *Phil.*  
*4. 18.* with thy *Prayers*, for it will make up the flaws of  
 this House, *Ezek. 22. 30.* with thy *Good Conscience*,  
 for it turns our *Beth* into a Banqueting-house, *Prov. 15.*  
*15. Hospites excipit convivio, Bithan, Bithaniam, & Beth-*  
*thora into a feast; A good Conscience is a continual Feast.*  
 With thy *Love*, with thy *Zeal*, &c.

With thy *Love*, *Charity*, *Zeal*, *Conscience*, *Prayers*,  
*Tears*, so defend the honour of this House, that it may  
 be a Tree planted by the Waters, whose leaf shall be  
 green, and shall not cease from yielding fruit, *Jer. 17. 8.*  
 God prosperously continue the Church.

But our Temple is a *Beth*, an House, and therefore  
 subject to dilapidations. Yet a *Beth Jehovah*, the Lords house, and so commands  
 this reverence.

Repeat.

Love.

Rom. 13. 10.

Zeal.

Charity.

Prayers.

Preces &amp; lacrymae summa Ecclesie.

Religio docenda non coercenda.

Repeat.

House.

Dilapidations.

1. Then

1. (Then) Repair the decayes of the House.

2. Shew thy reverence to God in his House.

I. Repair it.

When *Augustus* had beautified *Rome* by setting up many fair Buildings there, he said,

*Inveni lateritiam, Marmoream reliqui,*

*I found it made of Brick, but I leave it made of Marble.*

And such was the memorial set upon the Cathedral of *Carlisle* ( relating to *Dr. Robinson* then Bishop of that See. )

*Invenit destructum, reliquit extructum.*

*He found it ruined, but he left it repaired.*

Here was a good exchange, Marble for Brick, Reparations for Ruines ; and would I could perswade you to do the like, since *Zeno* was branded with Impiety, because it was his judgment, *ἰδὲ θεῶν μὴ ἀνισχύειν* : nay, since it may work good upon Gods Enemies themselves ; for it is *Sozomen* his Observation concerning *Valens* the *Arian* Emperour : That when he came to *Cæsarea* in *Cappadocia*, he upon more easie terms, recalls *Basil* their Bishop from banishment, because he had kept the Churches in much Repair and Ornament. But, ah me ! our Churches in many places for want of Repair, seems more like the possession of the Bittern, *Esay* 14. 23. than a *Beth Jehovah*. A place over which the line of Confusion had been stretched out, and the stones of Emptiness ! Ah ! behold now, in stead of *Aarons* rod, Affliction hath bloomed ! Here wiping away her Revenews with the cheat of a *Kirk* Competency. Here shaving her bare with the Razor of pretended Reformation ! The *Estrich* of Rebellion hath devoured her iron Bars, and her *Scritch-Owl* of Faction hath preyd upon her !

Seeft

Reverence.

*Augustus.*

*Zeno.*

*Delicta majestatem immeritus  
lucis Romane,  
hæc Tempia  
refeceris ædesque  
labentes  
deorum & fœda  
nigra sinu-  
lacræ sumo,  
Horæ. Od. 6.*

*Basil.*

Bittern.

Confusion.

*Aarons* rod.

*Kirk* Competency.

Razor.

*Estrich.*

*Scritch-Owl*

Seest thou not how these sequestering *Rooks* gathered her Harvest, and left no Gleanings for the right Owner ! Seest thou not how by this means Ruine was in her Robes, in her Roofs, in her Walls, in her Sanctuary, nay in her Sepulchres ! Seest thou not the piell'd baldness of her Crown, the nakedness of her Back, the Thorns in her Side, the Thistles in her Feet ! Seest thou not her now, all piell'd, pared, and pillaged ! And will not this move thy pity ? Methinks it should, since her very ruinous Clefts seem to Eccho to the Language of *Esay 63. 15.* *Where is thy Zeal, and the sounding of thy bowels, and thy mercy to us ? are they restrained ?* O then repair the House, and repair it with Beauty ; for since according to the saying of *St. Gregory*, *Εὐαγγελία δὲν ἱερὸς οἶκος*, Heaven within an House, Heaven dwelling within the Tabernacle. And since God hath studded all the Firmament, and paved it with Stars, because he loves to have his House beauteous, and highly representative of his Glory ; I see no reason thou shouldst not do, as *Apollinaris* saith God does, *In Earth do the works of Heaven, make it glorious as becomes an Earthly Heaven.* But if this Pattern be too high for thy imitation, then go in a lower path with her pious Worthies. Look upon *Nepotian*, whom *Basil* calls another *Bezalel* for beautifying the Church, *Epist. 3. ad Heliod.* Upon *Constantine the Great*, that carried 12 baskets of Earth upon his own shoulders to the building of a Church : On *Paulinus* Bishop of Nola, whose Prayer it was,

Rooks.

Ruine.  
Robes.  
Roof.  
Walls.  
Sanctuary.  
Sepulchres.  
Baldness.  
Crown.  
Back.  
Thorns.  
Thistles.

Esay 63. 15.

Repair it with Beauty.

St. Greg.  
*Εὐαγγελία δὲν ἱερὸς οἶκος*.

Studded.

Taylor his  
Grand Exemplar, 246.  
*Apollinaris.*

*Nepotian.*  
*Basil.*  
*Constantine.*

*Paulinus.*

*Ab ! foribus servire tuis, tua limina mane*

*Munditie curare sinas !*

*Lord let me tend thy doors, and every morn*

*Sweep clean thy Threshold, and thy Porch adorn !*

Look



*Helen.  
Justinian.  
Charles I.*

Look upon *Constantines* Mother *Helen*; *Justinian* and the second *Nehemiah* too, that Religious Church-Martyr *Charles* the First, (whose Decollation was the Churches fatal Dilapidation!) Look on them all as either devout Builders or Repairers of some *Beth Jehovah*. Look and keep pace with them to thy power. Or if thou canst not pace equally with their Bounty, be sure not to be behind them in the pay of her own House Rent, pay her Tithes: since it is written in *Gen. 14. 20.* *Abraham* paid Tithes to *Melchisedec* 400 years before the Law: which Law you know in *Deut. 14. 22.* commands you should surely Tithe all the increase of the field. And after the Law, Christ in the Gospel received it in the person of *Melchisedec*; for *Heb. 7. 9.* *Melchisedec* was his Type. Pay then thy Tithes to the Lords Priest chearfully, as *David* went to the Lords House joyfully; as appears by his saying *Shama'thi, &c.*

*Gen. 14. 20.  
Tithes.  
Deut. 14. 22.  
Law.*

*Gospel.  
Heb. 7. 9.*

*Reverently.*

**II.** Deport thy self reverently, because it is not an ordinary *Beth*, but *Beth Jehovah*.

*Adam* in *Bede* in his Discourse of those places, tells, That in the Church erected in the place from whence our Saviour ascended, there rust in annually such a Gale of Wind from Heaven on *Ascension Day*, that forc'd all those that it found there irreverently standing, to fall prostrate on the Earth.

The Story may not (perchance) be justified and yet it is very Applicatory.

*Tria semper in  
oculis habes  
an deceat? an  
liceat, an expe-  
diat? St. Ber-  
nard in Sermo-  
ne.*

For in like manner I could wish since God loves the Gates of Sion more then the Dwellings of Jacob, *Psal. 87. 2.* any Schismatical Non-Conformist to demonstrate his love to Gods love, did not need the Wind of these holy Texts to work on him a reverence. First that of *Psal. 5. 7.* to set him on going to the House of the Lord, I

*will*



will come, O Lord, (saith David) into thy House. That of *Externi ritus adminicula pietatis*, Calvin, on Gen. 28. Eccles. 5. 12. to guide him reverently in his going; Keep thy foot (saith he) when thou goest to the House of God.

Hence the Jews wrote this sentence upon the Walls of their Synagogues; Enter into the House of the Lord thy God in humility. That of 2 Chron. 6. 12. when he went and had got in, (saith Solomon) He kneeled before the Congregation of Israel. At his actions, the Text, 1 Cor. 40. 32. commending Order; 1 Cor. 11. 33. Unity; Acts 8. 6. Unanimity; Exod. 12. 2. Reverence at the Lords Supper; Acts 21. 5. at Prayer Kneeling; Zeph. 1. 7. not prating (and therefore in the Primitive time, the first word was *νῆα λαός*, People hold your Peace; which Paul desired by the beckning of his hand) Acts 13. 16. and Exod. 33. 11. Not to depart till the last word, *λαὸ ἄφρατος*, till the blessing is ended. The trespass against which Order the Primitive Church was wont to punish with Excommunication. I think such Tenants by running too soon away, disparaged the House of our Holy Landlord, as Constantine thought they did by any irreverence; and therefore it is observed he would not so much as sit, but always stand in the Church; giving this reason, it did not become him to hear the Word of God remissly, which sitting might occasion, *Euseb. de vita Constantini, lib. c. 33.*

Andrews Catech. pag. 214.

Constantine not sitting.

But now for our *Beth Jehovah's* sake (how unwillingly God knows) I must take up a sad complaint.

*Boarium.*

Ah! How is our *Beth* made a *Boarium*, as it were, a Market of Beasts, and the greatest price set upon the Beast, Irreverence. (The price in the time of Rebellion, was the best preferment, and a Committee-mans place annexed to it.) Nay how are some become worse Beasts than *Balaams* Ass? for *Numb. 22. 27.* the Ass fell down at the presence of the Angel. And then tell me,

Committee-mans place.

*Balaams Ass.*

ye whose Hats seems so fast to your heads, as on the Figures of some clownish Statues; Do ye think our Beth to be like *Campus Martius* amongst the Romans, where the flourishing Sword endangers the uncovered head? O Mistakers! For our Beth too, is *locus Angelorum*, which not only David takes notice of himself in *Psal. 138. 1, 2.* saying, *I will praise thee (O Lord) in the Temple, ἐναντίον ἀγγέλων* (Sept. Transl.) before the Angels; and then tell it to us, *Psal. 68. 17.* The Chariots of God are 20000, even thousands of Angels amongst them, as in *Sinai*, in the Holy place: but also St. Paul affirms it, *1 Cor. 11. 10.* *The woman ought to have power on her head, διὰ τοὺς ἀγγέλους*, because of the Angels: and the Holy Ghost by *Esay 6. 1.* saith, *I saw the Lord sitting upon his Throne, and his train filled the Temple, about it stood the Seraphims:* These as it were, in Gods name, taking possession of our consecrated House for the Angels of Gods sake, be uncovered. Now when I observe that *Dagons* head fell off before the Ark, I wonder how any dare have their Hats on in our Beth *Jehovah! Jehovah*, I say, That dreadful *παραμυνη*, that implies the Lord is truth in all his threats, *Ezek. 6. 13.* and for ought thou knowest, may truly punish thy irreverent contempt of that his precept, *Levit. 19. 30.* *Thou shalt reverence my Sanctuary.* O think of the reverence that the *Perfes*, a People of *India*, used when they prayed to the Fire, which they took to be their God. They had a cloth over their mouths and nostrils, lest their breath issuing out of their sinful bodies, should taint that (as they thought) holy Fire. Then pray Christians be not worse mannered than the Heathens to our God, in his own house, in which behave thy self as reverently, as to which David went joyfully when he said *Shamaathi, I rejoyced, &c.*

And

And thus I pass from my Court to my Courtiers ;  
to my I, They, King David and his Subjects.

And observing that both David and his People were Religious, as they ought to be. In order to the proof, I pray with St. Augustine Medit. 1. *Deus meus, misericordia mea, da astium circumstantie labiis meis*, Lord give me the circumstance of Reverence, that I may speak respectfully as becomes these Courtiers.

*Oratio.*  
Hence Melchisedec, that was a King, was also a Priest; and Joash when he was anointed King, received the Book of the Law,  
2 King. 11. 12.  
Doctrine.  
Exod. 17.

In an holy Courtship therefore give me leave to part my I from my They, and first prove; That Kings should be pious. It is not without a mystery, that in his discomfiture of the Amalekites, the hands of Moses were held up by Aaron (as well as Hur.) The Priest, as if Piety were the best support to Principality; and that it is, it appears by Deut. 17. 18, 19, 20. where God enjoins the first King that the Children of Israel should accept upon his choice, (God chooseth Kings, and the People (but) accept,) when they should come into the Land of Promise, to transcribe himself a Copy of the Law, and learn to fear the Lord, as if he should Eye-mind it the more upon his own Transcribing.

To live after the same rule was Davids charge to his Son King Solomon, 1 King. 2. 3. *Keep the charge of the Lord thy God, to walk in his ways*; A thing not unseemly to the highest Potentate. For as the Princes of the People Moses and Aaron digg'd themselves the Well of Beer, Numb. 21. 28. so it is no disparagement for the highest King, by a pious life, to search after Jesus, that is the Fountain opened to Judah for her uncleanness.

1 King. 2. 3.  
Solomon.  
*Duo sunt qui in egregia principibus expectantur, sanctitas domi, et in armis fortitudo, Arist.*  
Numb. 21. 28.  
Beer.

And this Rule, Charge, and Emblem, hath a threefold obligation: 1 For Gods sake. 2 For the Peoples sake. 3 For their own sake.

1 For Gods sake: Because God gives them their



Irenaus.

Kingdomes, which *Irenaus* implied by his *cujus jussu nascuntur homines, ejusdem jussu constituuntur principes*: but *Job* speaks it out more plainly, chap. 36. 7. *God establisheth Kings. Gratitude.* Then, their Kingdom-giving-God, obligeth them to be pious.

Job 36. 7.

Presidents.

Regis ad Exemplum.

2 For the Peoples: For Kings are the imprinted Presidents upon their own Statutes; and *Regis ad Exemplum* — tells you by the fair Copies of their lives the Subjects (that walk more by precedent than precept) so write after in their department; That according to *Justine's* observation, till King *Philip* and *Alexander* had set a good Example of Valour to their Subjects, there was not, *tam clarorum virorum proventus*, as afterwards in *Macedonia*.

Actions, especially in Princes, being as it were visible words, Kings should be *legis factores non fractores*; loquentes *leges*, Laws in their Lives: like *David*, that fed his people in integrity, *Psal.* 78. 72. Or *Juda*, that ruled with God, *Hos.* 11. 12. was pious for the Peoples sake.

*Virtus mihi ad alia & ipsos facit ad superiores. Seneca makes Hercules so speak of himself.*

3 For their own sake: For tell me, ye Princes of Majesty (whose worth my weak style cannot reach, and therefore begs pardon) will not piety enrich, *Prov.* 25. 5. defend, *Prov.* 15. 7. uphold, *Prov.* 20. 28. exalt, *Prov.* 11. 11. increase here, *Heb.* 11. 33. and at last procure you a glorious Kingdom in Heaven hereafter? *Mat.* 13. 43. *Qui in seculo est, fugiat ad religionem, ibi negotiaturus est regnum celorum* (*Bern. in Sermon.*) Ah me! I am sure it will; for as it was observed upon *Alexius* his slowly subscribing with a trembling hand on the day of his Inauguration, the *CRED*, that the prosperity of his Kingdom was shaking: So *Psal.* 21. 3. The Lord hath promised to establish the Thrones of good Kings, whom he counts *Nursing Fathers*, *Esa.* 49. 23. and *Eights* to his people.

Alexius.

Niceta.

Hist. lib. 1.

Spenc. 334.

Nursing Fathers.



people. But the bad ones, he threatens with not pitying them, *Jer.* 13. 14. with sorrow, *Ezek.* 7. 27. with desolation, *Jer.* 25. 8. with slaughter, *Psal.* 136. 18. with Non-burial, *Jer.* 8. 18. and yet with their Burial in forgetfulness. For it is noted that whereas all the Kings of *Israel* had both their Ages and their Years of their reign recorded; *Saul* the first King, because of his impiety, had no such computation, as if his reign had not been worth the reckoning, *Ne bujus.*

Non pitying.  
Sorrow.  
Desolation.  
Slaughter.  
Non-burial.  
Burial in forgetfulness,

*Saul.*

But God be thanked, the living Text stands a Record of good *David*. The calling of the *Levites* to cleanse the house of the Lord, of good *Hezekiah*, *2 Chro.* 29. 5. The repairing it, of good *Josiah*, *2 Chron.* 34. 8. The bringing his people back to serve the Lord, of good *Jehosaphat*, *2 Chron.* 19. 4. The making Canons to continue Gods Service, a Record (in this) of good *Asa*, *2 Chron.* 15. 12, 13. Which example of making Laws for the preservation of Religion, *Constantine* the first Christian Emperour, *Theodosius*, *Gratian*, *Justinian*, *Charles the Great*, or Martyred *Charles I.* (of Religious blessed memory) and his Royal devout Heir *Charles II.* (whom God eternally save) all have piously followed, justifying the truth of that their lawful act with the same reason, that *Eleutherius* Bishop of *Rome* encouraged *Lucius*, who was King of *Britain* 150 years of Christ to make Ecclesiastical Laws, by saying, *Thou mayest do it, Quia Vicarius Dei estis in vestro regno; because you are Gods Vicegerent in your Kingdom, you may do it.* And so the Imperial Laws of our Kingdom intends; for they count not our King a meer Civil or Ecclesiastical person (as his Subjects are) but a mixture of both, and (Glory be to God) a Defender of the true Apostolick Faith, and under Christ here, the Supream Head of our *Beth Jehovah*:

*Hezekiah.*

*Josiah.*

*Jehosaphat.*  
*Asa.*

*Constantine.*  
*Theodosius.*  
*Gratian.*  
*Justinian.*  
*Charles I.*  
*Charles II.*

*Eleutherius.*  
*Lucius.*  
150.

*Vicarius.*  
According to  
*Prov.* 8. 15.  
Imperial Law

*Beth Jehovah*; of which saith *David*, *Shamaſſhi*.

Repeat.

animum digni-  
tatem gradus  
hic divino cul-  
ti inserviant,  
August. de uti-  
tate credendi,  
Tom. 6. cap. 7.

The duty then for the Piety of Princes appearing by Gods injunction in *Deuteronomy*, *Dauids* counsel to *Solomon* in *1 King*. both requisite for Gods sake, their Subjects sake, and their own sake; God their Benefactor, the Subjects their Imitator, themselves their Gain; by his enriching, defending, upholding, exalting, encreasing their Kingdoms here, and enjoying an heavenly one hereafter. The contrary presag'd in *Alexius* defence of the Faith, being the end of their Office, implied by their being *Nursing Fathers*, *Lights to their People*; & by their *Crowns of pure Gold*, which the Lord to the Righteous will establish: whereas to the unrighteous he threatens *sorrow, desolation, slaughter, non-pity, non-burial*; yet *burial in forgetfulness* instanced in the Non-computation of wicked *Sauls* reign; whereas good *Hezekiah*, *Josiah*, *Jehosaphat*, *Asa*, *Carolus I.* and the *I*, *David* in my Text, are record. The Kings Supremacy proved: their Vicegerentship affirmed by *Theodosius* to *Lucius*; and executed by several other Princes upon the ground of their mixt qualifications, partly Civil and Ecclesiastical. All being proved, all Princes should do well to hold forth in their lives, as *Henry III.* of *France* did in his Standard, a *Dove* and a *Cross*, (The *Dove of Innocency*, and the *Cross of Christianity*, become innocent religious Christians) to the honour of our *Beth Jehovah*, the Lords House; of which saith my Text *וירחם*, *I rejoyced*.

To God.

All.

Adams in his  
summers Pair-  
ing Bell.

Solemnities.

2 The Subjects should be Religious. One taking view of the pomp and state at Court upon a Collar-day, askt, not without admiration, *What shall we think of the glory of Heaven, of the Court of the King of Kings!*

To him I answer, Think from *Esay* 33. 20. that it is the *City of Solemnities*; From *Mat.* 25. 23. *thy Masters joy*;

joy ; From *Rev. 2. 7. the Paradise* ; From *Psal. 16. 11. the place of everlasting pleasures* ; From *Joh. 14. 2. Gods Beth* ; From *Col. 1. 5. the Treasury of thine own hope* ; From *2. Cor. 5. 4. that there thy mortality shall put on immortality* ; From *Eph. 1. 21. that it is far above all Principalities* ; From *Dan. 12. 3. that it is the glorious Court, where the Wise shall shine as the brightness of the Firmament* ; and they that turn many unto righteousness, as the Stars for evermore.

Joy.  
Paradise.  
Pleasures.  
Beth.  
Hopes.  
Immortality  
Above Princi-  
pality.  
Shine.

And now, Methinks, the hopes of this place of solemnities, Joy, Paradise, Immortality, Pleasure, above all Principalities, being Gods Beth prepared for the righteous : Methinks it should make all endeavour to be pious, my *They*, as well as my *I*, the People as well as the King ; since Piety properly qualifies them for the place, *Esay 33. 15, 16. He that walketh righteously shall dwell on high.*

*Esay 33. 15, 16.*  
Qualifies.  
*Psal. 15. 1, 2.*  
*Mat. 5. 8.*

He, I say, that is mean, as well as he that is mighty ; for the ignoble, when endenizen'd by Faith in the Kingdom of Grace, have an equal Interest with the Noble in the Kingdom of Glory ; witness poor *Lazarus* in rich *Abrahams* bosome, *Luke 16. 22.* To come to which happiness, 'tis *St. Pauls* counsel to all, *Heb. 12. 28.* Let us have Grace, whereby we may serve God acceptably ; and in *Nehemiah's* time, *Neh. 1. 11.* it was the commendation of the People, that they desired to serve the Lord.

*Ποῦρος ἐμὴν*  
*ὡς τὰς ὁ δὲ πτωχὸς*  
*Menander.*  
*Lazarus.*  
*Heb. 12. 28.*  
Grace.

No marvel then to find *Abraham's* Servant at his Prayers, *Gen. 24. 22.* as well as his Master building an Altar, *Gen. 24. 12.* The Shepherd *Abel* at his offering to the Lord, *Gen. 4. 4.* as well as the three Kings with their Presents to the Holy Babe at *Bethlehem* ; Poor *Bartimeus* begging of our Saviour, as well as noble *Bartholomew* following him ; all his Household believing, as well

*Nehemiah's*  
time.  
*Neh. 1. 11.*  
*Abrahams* Ser-  
vant.  
Master.  
*Abel.*  
Three Kings.  
*Bartimeus.*  
*Bartholomew.*



*Cornelius.*  
 Household.  
 Children.  
 Seed.  
 Increase.  
 Great.  
 Copious.  
 Mighty.  
 5000.  
 Assemblies.  
 Congregations.  
 Beds.  
 Fellowship.  
*Κοινωνία*  
*ἡ*  
*ἐκ*  
*παιδῶν.*  
*Μία*  
*πίστις.*

Noble.  
 Mean.  
 Watchmen.  
 Sworn Servants

*Aminadab.*  
*Cant. 6. 12.*  
 More noble.  
*Cephsibahs.*

Humility.  
 Sanctification.  
 Conscience.  
 Faith.  
 Hope.  
 Charity.  
 Equality.  
 Divine nature.  
*Theodosius.*  
*Malo.*  
*Eusebius.*

well as honourable *Cornelius* himself, *Act. 10. 2.* nay, all his children taught of the Lord, *Esay 54. 13.* From which teaching through the immortal seed of the Word, *1 Pet. 1. 23.* our *Beth* becomes to be peopled with an increase, *Act. 17. 12.* with a great, *Act. 11. 21.* with a copious, *Act. 14. 1.* with a mighty, *Act. 19. 20.* number, with 3, nay, with 5000 in one day : so numerous as to be rankt into Assemblies, *Psal. 89. 7.* into Congregations, *Psal. 149. 1.* into Beds of Spices, *Cant. 6. 2.* into a Fellowship with the Father, *1 Joh. 1. 3.* and then again for security, closed into one *Beth*, one Fold, *Joh. 10. 16.* nay, God will be a *Beth* to them, a Sanctuary, *Ezek. 11. 16.* and so in my thoughts they become honoured with all the degrees of Nobility. Noble Courtiers; for suppose them mean in themselves : yet by their Calling in Christ Jesus, they become high, *Phil. 3. 14.* Watchmen of the Lord, *Esay 40. 31.* Sworn Servants, *Jer. 30. 21.* nay, plainly his Nobles ; For saith Christ of his love to his Church, *My soul made me as the Chariots of Amini-dab, i.e. of my noble People, Cant. 6. 12.*

And indeed more noble then others; for they are his *Cephsibahs*, his delight, *Esay 62. 4.* whom he shall set at his right hand, *Eph. 1. 20.* and therefore robes them with Humility, *1 Pet. 3. 6.* with sanctification, *1 Theff. 5. 23.* with a good Conscience, *Rom. 5. 11.* with Faith, *Titus 1. 1.* Hope, *Rom. 5. 3.* Charity, *Prov. 13. 21.* with an equality to Angels, *Luc. 20. 36.* nay, with a participation of the Divine Nature, *2 Pet. 1. 4.* A Chain that so imbellisheth their worth, that they made *Theodosius* the Emperour to say, *Malo esse membrum Ecclesie, quam caput imperii :* and *Eusebius* to affirm, *Præstantior computatur unus religiosus, vel minimus, maximo seculi honorato :* and I at least, what St. Paul did of the holy Bereans, *Acts 17. 2.* more noble, *Acts 17. 2.*

And



And then 'tis no riddle to say they are most Noble, the best Courtiers.

For Pedegree: For God is the Father of their Spirits, *Heb. 12.9.* the Church their Mother, *Gal. 4. 26.* and Christ their elder Brother, *Heb. 6. 11.*

Pedegree.  
Most noble.

*Education*: For the Holy Ghost is their Tutor, *Joh. 2. 27.*

Education.

*Quality*: For Christ dwells in their heart by Faith, *Eph. 3. 17.*

Quality.

*Ability*: For God helps their infirmities, *Rom. 8. 26.*

Ability.

*Chivalry*: For through Christ they are more than Conquerours, *Rom. 8. 38.*

Chivalry.

*Royalty*: For they count the Heavens their Court-like home, and the whole World but their Inn, *1 Pet. 2. 11.*

Royalty.

*Integrity*: For they crucifie the lusts of the flesh, *Gal. 5. 24.*

Integrity.

*Loyalty*: For they observe the Text, *1 Pet. 2. 17.* Honour the King; being of the temper of *Mævius Augustus* his Captain, who being taken Prisoner by *Anthony*, and offered his liberty if he would Turn-Coat like forsake *Augustus*, answered, *jugulari mallem quàm aut Cæsaris miles esse desinam, aut tuus esse incipiam.*

Loyalty.  
Τὸν βασιλέα  
ἡμῶν.

*Dignity*: For the Lord seals them, *2 Cor. 1. 22.*

Dignity.

*Favour*: For they go boldly to the Throne of Grace, *Ephes. 3. 12.*

Favour.

*Retinue*: For the Angels are their ministring Spirits, *Heb. 1. 14.*

Retinue.

*Inheritance*: For they are co-heirs with the Saints, *Coll. 1. 2.*

Inheritance.

*Prosperity*: For all things work together for good to them that fear God, *Rom. 8. 28.*

Prosperity.

Repeat.

By their Pedigree, Education. Quality, Ability, Chivalry, Royalty, Integrity, Loyalty, Dignity, Favour, Retinue, Inheritance, Prosperity, They well deserve the Title that *Psal.* 45. 16. puts on them, Princes; that *Rev.* 5. 10. Kings. Nay, such Kings in our Courtship, that as *Eusebius* (*Jewel. Apolog. cap. 4. Divisio 7.*) said of Religious *Valentines* Palace, it seemed to be a Church; so these make up an holy-Court themselves. For knowest thou not from *2 Pet.* 15. that they are *living Stones*? and being founded on Christ the Corner-stone, *Psal.* 118. 22. become Pillars, *Rev.* 3. 12. to his Building, *1 Cor.* 3. 9. to his Household, *Gal.* 6. 10. to his Family, *Eph.* 3. 15. nay his Temples, *2 Cor.* 6. 16. *reads* *Θεῶν*.

Stones.

*Ornatus ut lan-*  
*guam co'mma*  
*in dono vir ju-*  
*stus permaneat.*

Philo.

A Pillar.

ΣΤΥΛΟΥ.

*Θεὸν ἰδοὺν,*  
his Building.  
*τὴν οὐκ ἐκείνην*  
of his  
Household.

And being his Temple, They (King-like) act themselves to our *Beth*, to our Temple, not suffering it to be prophaned, because of *Jer.* 7. 11. *Is this House become a den of Robbers? Behold, I have seen it, saith the Lord.* Not to be bought and sold, because of *Mat.* 21. 12. *Christ cast out them that sold in the Temple*, much more would he have done such that sell the Temple. Respecting it more than an ordinary place, because of *2 King.* 11. 15. *Let not Athaliah be slain in the house of the Lord: 'twill profane our Beth.*

*Cant. 6. 10.*  
Morning.  
Ulc.

Night breaks.

Royal.  
High-way.

O how by this their Court-like behavior, do the people alone beautifie our *Beth*. But put my *I* again to my *They*: Behold both King and People religious, and then I may say of that Conjunctive Luster, as *Solomon* doth of the glory of the Church, *Cant.* 6. 10. *It looks as the morning, fair as the Moon, clear as the Sun.* Come then, O my soul, let this light lighten thee to our *Beth*: make haste, for the Light breaks forth more and more to a perfect day, *Prov.* 4. 18. Yonder Company, the *I* and the *They*, is royal, and with *Israel* go this Kings Highway,

way, *Numb.* 21. 22. Thou hast a Law that gives light to thee, *Psal.* 19. 7. the Gospel that shines to thy direction, *2 Cor.* 4. 4. the Ministers Stars, *Rev.* 6. 13. that point thee to our *Beth*. The Word that is the Voice of the Beloved, *Cant.* 2. 8. and think it sounds, *Come let us go*. The tender mercy of a Father that will crown thee, and the bleeding wounds of his Son to draw thee ; the Son of Righteousness, *Mal.* 4. 3.

Law.  
Gospel.

Ministers Stars  
Word.  
O! asters.  
Father, Merc  
Sounds,  
Wounds.

Te pater  
Areas & a  
vuncula exi  
tat Hector,  
Vig.

Repeat.

Enlightned then with the Glory of the Godly, with the encrease of that Glory, by the Law, by the Gospel, by the Voice of thy Beloved, and by the Mercies of God the Father and God the Son ; Go, and go cheerfully, as our *David* gladly, who says, *I rejoiced, &c.*

And thus I pass from Courtiers, *1, They*, to their holy Confidence, *They said* : and therefore pray with *St. Paul*, *Eph.* 6. 19. Lord grant that I may open my mouth boldly, to make known the mystery of this their saying.

Observe then, They were neither Mummery, that they were affraid to profess their Faith ; nor Canters *They said, as they said, as they meant.*

It is said of the Ambassadors of the King of *Persia*, that coming to *Athens*, ( the Metropolis of Learning ) in the time of the seven Wise men, They desired that every one would deliver his Sentence, that they might report unto their Master their Wisdom, which accordingly was done by all save one, that was silent : which the Ambassadors observing, entreated him also to cast in his symbole with the rest. But he replied, Tell (quoth he) there is among the *Grecians* those that can hold their peace.

Conrad. Zuing  
Theat. Human  
Vita.  
Ambassadors  
of Persia.

Though there be among the *Grecians*, yet among the *They* in my Text, there were not any ; for *beomrim*, They



*said*; and with his leave, shewed more wisdom in their saying, than he could in his silence: for though there be an evil time that the prudent man shall keep silence, yet know from *Amos 5. 13.* 'tis Gods judgment for the wickedness of that time; a judgment irksome to the very nature of Holy Zeal; for saith *David, I kept silence even from good, but my sorrow was more stirred, Psal. 39. 2.* and therefore at last it will break forth by some discovery or other. *Nicodemus* will make use of the night to go to our Saviour, *Joh. 3. 2.* The Woman of the bloody issue, the Convenience of a Crowd, to touch his Garment, *Mat. 9. 20.* *Barnabas* will hazard his safety amongst a multitude, to prevent Idolatry, *Acts 14. 13, 14.* They of the *Romans*, *cap. 12. 11.* will not be slow in the care for their God: *Apollos* will imploy all his diligence, *Act. 18. 15.* *Jehu* will take *Jehonadab* by the hand to see his Zeal, *2 King. 10. 16.* *Daniel* will look toward the Temple: *Josias* will bring out the profane Grove from the Temple, *2 King. 23. 6.* *St. Stephen* will preach against spiritual Rebellion, *Act. 7. 51.* *Moses* will answer *Pharoah*, *We, with our Sons and our Daughters, will go to serve the Lord, Exod. 10. 9.* And the holy ones too in my Text (God be thanked) were not silent: *Ben-onrim, They said.*

Moved no doubt by a threefold Organ of;

1. Faith.

2. Hope. And

3. Charity.

Of Faith in Gods promise of blessing to the Ark; Hope, in his power of performance of that Promise; and Love to their God, both for promising and performing.

So that these three gave motion to a fourth cordial honesty;

*Amos 5. 13.*

*Psal. 39. 2.*

*Sorrow stirred.*

*Zealous Nicodemus.*

*Woman. Issue.*

*Barnabas.*

*Romans.*

*Apollos.*

*Jehu.*

*Daniel.*

*Josias.*

*Stephen.*

*Moses.*

*Holy, They.*

*Bernard. de  
Frag. Sep.  
Homil. 3.*



neſty ; a quality like that in *Agis* the King of *Lacedæmonia*, (who was afterwards ſlain becauſe he would have brought in the Laws of *Lysurgus*) being asked before his death, Whether he repented him of that intention? he answered, *ſe nullâ tangi pœnitentiâ conſilii cum prudentia & honeſto conjuncti* : He was not ſorry for this his deſign, being both wiſe and honeſt.

Nor our *They* too of this their *Bedmrim*, their ſaying.

For it is the wiſdom and honeſty of the truly pious, to act concerning the Lords Houſe cordially. Hence are they ſaid to compoſe (or ſet) themſelves to ſeek the Lord, *2 Chron.* 20. 3. To ſtir up themſelves, *Eſay* 64. 7. To look for him, *Luc.* 2. 38. To think upon him, *Mal.* 3. 16. To remember him, *Eſay* 64. 5. To ſpeak of, *Eſay* 63. 15. To call, *Gen.* 4. 26. for *Sion*, from their heart, *Pſal.* 15. 2. honeſtly engaged, *Jer.* 30. 21. without guile, *Rev.* 14. 5. without Iniquity, *Mal.* 2. 6. to make ſtreight their paths, *Heb.* 12. 13. to run in thoſe ſtreight paths, *1 Cor.* 9. 24. to follow on, *Hof.* 6. 3. not to looſe ground, *2 Job.* 8. not to faint, *Heb.* 12. 3. to hold, *Job.* 2. 3. to abide, *Job.* 8. 31. to ſtand faſt, *Phil.* 1. 27. faſt to death, *Job.* 27. 5. And by this their Compoſure, Beginning to ſeek, Stirring, Looking, Thinking, Remembring, Speaking, asking, calling, for *Sion*, with an heart, honeſtly engaged, without guile. without iniquity, in a ſtreight path, their running, following on, not loſing ground, nor fainting, but abiding, ſtanding faſt, faſt to death ; their reſolution ſeems to be built up like the Spouſes *Beth*, in *Cant.* 1. 17. Where the beams of her houſe are ſaid to be of Cedar, which *vix poterit edax abolere vetuſtas*) moſt firm and famous. And the more famous becauſe they ſaid it in a time when they might have (unhappily) received a ſcorn for their ſaying, from ſome miſtaking

*Agis.*  
And ours for  
maintaining  
his Fundamen-  
tal.  
*Plutar.* &  
*B. uſ.* 2. 1.

Compoſe.  
Stir up.  
Look.  
*2 Chron.* 34. 3.  
Think.  
Remember.  
Speak.  
Call.  
Heart.  
Honeſtly en-  
gage.  
Without guile.  
Without ini-  
quity.  
Streight paths.  
Run.  
Follow.  
Loſe Ground.  
Faint.  
Hold.  
Abide.  
Stand faſt.  
To death.  
Repeat.  
*Cant.* 1. 17.  
Cedar.

*Ovid. Metam.*  
*lib.* 15.

mistaking *Mical*, as *David* did soon after from her for his dancing before our *Beth*.

- But holy zeal will hazard such flight inconveniencies, *Elisha* will venture the displeasure of *Ahab*, and These, the displeasure of any, maugre all, *Beomrim*.

O then, what shall I say of some of my own Tribe, whose saying, lately when they saw our *Beth* tottering by Rebellion, should have been, *Come fellow-Priests, Let us go to support our Beth, our House of the Lord.*

But God forgive them, they were too timorously silent. They then seemed like that sort of *Indian* People near the River *Ganges*, called the *Astomi*, that had no mouths but in the place of *Mouths*, a kind of an Hole whereby they nourisht themselves with the scent of Flowers.

And (ah me!) these *Indian-English* Priests seemed, as it were to have had no mouths, but by the holes of Temporizing subtilty suck in the sweet-bitter savour of many of the most Flowry Sequestrations. Or if they said any thing, it was, *Come let us go, and article against Loyalty, against the Common-Prayer; Let us Marshal up, Curse you Merosh, The Cause, the Holy Cause, against Monarchy, Episcopacy, Conformity, and all its Popish Trinkets. Said I Popish! Nay, some then were so impudently scandalizing, as to nickname the Priests decent Girdle a Surcingle, that since have appeared Canonically girt; The Surplice, the ragg of Superstition, that now will not preach without it: Comely Ornament. Some affectedly then appeared in their *Qui po-cut* Jackets, like *David's* servants, evilly entreated by *Hannun*, 2 *Sam.* 10. 4. since have usque ad talos, the graceful habit of a long Cassock down to their Heels. They have an habit for all times, and a Bird too in their Chops, that will whistle*

Strabo his Geograph. lib. 5.

Girdle.  
Surcingle.

Ragg.

Qui po-cut.

2 *Sam.* 10. 4.  
Talos.

whistle all times: Like that cunning Artizan in *Macro-*  
*binius*, who, in the Civil Wars between *Anthony* and *An-*  
*gustus Caesar*, had his two Crows, and taught one to  
 speak, *Salve Antoni Imperator*, God save *Anthony*: and *Macrobius.*  
*Dr. White's*  
*Serm. at Paul's*  
*Cross London,*  
*1616.*  
 the other, *Salve Auguste*, All hail my Liege *Augustus*.  
 They had a Note for Impious *Cromwel*, and now they  
 have one for our Religious King *Charles* (whom God  
 preserve.) And therefore as *Metellus* set upon the Grave  
 of flattering *Diodorus*, his Rhetorick-Master, the figure  
 of a Crow; because saith *Cicero*, he taught his Scholars  
*Volare, non Dicere*, to fly from one side to another, and  
 never constant in his judgment. And as *Antisthenes*  
 reckoned such to be like their own Birds, *Corvi* (*Laer-*  
*tius lib. 6. cap. 1.*) Crows fed on the Carrion of Flatte-  
 ry. And *Constantine* (*Nicephori interpretes & Scholiastes,*  
*lib. 8. cap. 5. Ecclesiast. Hist.*) *forices palatii Vermes*, to our  
 Beth: so I judge them from *Luke 11. 39.* to be of the  
 number of those that have clean Outfides, but ravenous  
 Insides; or at the best, like him in the Comœdy, that  
 said, *Omnia simulari egomet imperavi mihi, is questus est*  
*longe uberrimus*; they will say or unsay any thing, so  
 that they may save by the bargain.

But will ever these hold out a fiery Trial? will they  
 burn for the defence of our Beth? I doubt not, since *Odi virum du-*  
*plitem natum*  
*Diodorus.*  
*Crows.*  
*Plutarch in*  
*Rom. Apolog.*  
 they have not the temper of *Clement*, that said, *Δὲς*  
*καὶ χάρις ἐπιδύξιν*: Lord bless me with the opportunity of  
 Trial, and accept of my discovery. *Ignis aurum*  
*probat, adversi-*  
*tas vinum sor-*  
*tem.*  
*Lipfius in Ep.*

Nor of *Ignatius*, *Epist. 11. ad Romanos*; that left it in  
 writing, *Scribo omnibus Ecclesiis, &c.* I write to all *Clement.*  
*Ignatius.*  
 Churches, That I am willing to die for my God: I do  
 not say it only, but write it. Nor of *St. James*, that con- *James.*  
 fess'd Christ soundauntedly, that he converted the Infor-  
 mer that brought him to his Trial (*Eusebius lib. 2. cap. 8.*  
*Sparks Scintilla 558.*) Nor



Nor of S. Paul, whom Cyprian makes thus to speak, *Occidatur Paulus, modo vivat gloria nominis Jesu.* Yet no more then what in *Acts 21. 13.* he said himself, *I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.*

Nor of the *They* in my Text, who spake heartily for their God, as *David* rejoiced cordially; for, *Beomrim, They rejoiced, &c.*

And thus I pass from their holy Confidence, to their Conscience-Courtship, *Nelech, Let us go.* And therefore pray :

The Prayer.

O Lord that hath spoken by the Ministry of thy Prophets, (*Hos. 12. 10.*) and made thy Priests Teachers, (*2 Chron. 15. 3.*) of the true way to thy Tabernacle, make me so happy an instrument in bringing back the strays to the fold of thy Church, that we all by going thither may come to the knowledge of thy truth, (*1 Tim. 2. 4.*) and to an affection of the like unanimity as is imply'd in my Text, by *Nelech, Let us go!*

Islands.

It is observed (*Cosmografia del mundo*) that the farthest Islands in the World are so seated, there is none so remote, but that from some Shore of it another Island or Continent may be discovered; as if nature intended a kind of Courtship among Countries themselves.

Plantations.

*Isay 62. 12.*  
sought after.

Whether she doth or no, I know not: Yet this I know, that the Religious Members of the Church, who are of a more excellent nature, *Psal. 16. 3.* since the Lord calls them in his Plantations, *Isay 61. 3.* in order to the advancement of their Communion in Gods Ordinances, do practice a Courtlike invitation thereto. For as of the Church it was prophesied it should be called a City, sought out, or sought after, *Isay 62. 12.* so upon search our *They* having rejoycingly found Mount *Sion* should

be



be the seat of the Tabernacle, and fearing their joy might suffer a rebatement upon a solitary separation, to encrease the degree of their comfort by an Holy Association, they say to each other *Nelech, Let us go.*

From which I observe,

They desired thether jointly and unanimously to Go : They were not Separatists.

A Separatist what's that ?

He's a (seeming) Religious Thief, that strives to draw thee from the Churches High-way, on purpose to rob thee of thy understanding : Or a Zeal-trucking Broker, that by the false light of his Ware-house-Conventicle, endeavours to impose upon thee the bad commodity of his Schism. He is a kind of a Gunpowder Traytor that by the wild-fire of his faction blows up all Reverence, Conformity and Discipline. He is truly that, which *Tertullus* said falsely of *St. Paul*, *Act.*

24. 5. *Αἰμαὶς ἀνὴρ* A pestilent Fellow to Good Order by his often changes, *Heb.* 13. 9. he proves Childish, *Eph.* 4. 14. by his endless questions, *1. Tim.* 1. 4. a Sophister by his mistakes; *1. Tim.* 6. 4. ignorant, by his perversness; frowardly corrupt, *1 Tim.* 6. 4. by his bewitching, *Gal.* 3. 5. an Enchanter; and by his house-creeping insinuations for gain-sake, *2. Tim.* 3. 6. a deceiver *2. Pet.* 2. 14.

Then let him creep thether alone and creep in hired, for God be thanked we have not such a famine of the Word in our *Samaria* *2. Kin.* 6. 25. as to prize an Asses Head at Eighty pieces of Silver : No, No, whilst he goes to his Conventicle, let us go to our *Beth-Jehova.*

1. Piously for our *Jehova's* sake.
2. Unanimously for our own profits sake.
3. Cordially for our duties sake.

Thief

Broker

Traytor

*Tertullus*  
*Act.* 24. 5.Changes.  
Childish  
questions.  
Sophister.  
*malis disputare homines*  
*quam vivere.*Mistakes  
Ignorant  
Bewitching  
Enchanter  
House-creep-  
ing Deceiver

80 pieces

1. Piously for our *Jehova's* sake, least we be out-done by the Heathens themselves; for *saith Pers. sat. 2.*

*Quin demus id superis ———*

*Compositum jus, fasque animo, sanctosque recessus*

*Mentis, & incoctum generoso pectus honesto*

*Hec cedo, ut admoveam Templis, & farre litabo.*

For the eye of his Omniscience can discover how many bad goers there are to our *Beth*. How some go thether and leave their hearts elsewhere, and of such saith *St. Ber. Cum vox in choro, labia in Psalmo & cor in foro, tunc pessime dividitur homo*: how some take with them their pride, and such go like spotted Leopards: some their Lusts, and they go like rammish Goats: some their Cruelty and they go like Wolves: These leaving not their Beasts, *Abraham* like, at the foot of the Mount whilst they go to Sacrifice, *Gen. 22. 5.* They make our *Beth* like the *Egyptian* Temples, beautiful without, but foul with the shapes of Beasts skins within. And is not this a dishonour to our *Jehova*? to our *Jehova* I say, who can discover too how many go to this House with false ends; some to censure the Preacher, but I slight them, as they do our *Beth*: *Μέλει μοι ὅς τις τῶν* *ἰδὲν ἡπὲρ αὐτὸς ἐν τῷ τῆς τιμῆς τῆς βασιλείας* (*Eras. Adag. 138*) I heed their croaking less than the Frogs; some only for fashion sake: but, *quid magis est damni quam Sancti Nomen habere*; some to pull down by Sacrilege the whole building, but these deal with our House worse than the law with the Leprous House, that pull down more of it than was Infected, *Lev. 14. 40.* some to Preach up Rebellion, but such I count not *Præcones* but *Prædones*, not Teachers but Traytors; some for one bad end, some for an other, that I wonder no more how it came to pass our poor House hath suffered so much by these late

late impudent Robbers, than *Demosthenes* did of the Robberies in *Athens* by that notorious Thief *Chalco*, who alluding to the Thieves name *Chalco* Brazen, gives this reason; *Athens* was often Robbed because it had Brazen-fac'd Thieves and but Mud Walls: And our Church hath had impudent Sacrilegists, and but weak Walls to keep them out; and yet not so weak, as others were altogether wanting of their Duty of going thither at all. And of this me-thinks I hear some Pastors complain.

*St. b. ena*  
Serm. 11.

O yea stray Lambs, for whose recal I was made a Spiritual Shepherd; behold, I have spent my strength in endeavouring to bring you within the Pasture of the Sanctuary; but your entreaty was, *Let us alone!* Behold, in the opportunity I told you the Master is come, the Table spread, the Feast prepared, and you Guests expected, but your Answer was, *Pray have us excused:* Nay, I have Preacht to you for *Jehova's* sake, *Come!* But your Answer was with *Korah*, *We will not go!* O resolute stubborn Separatists, had I Preacht down Monarchy (the best of Governments) then would whole showers of you have dropt to my Church, as the soaking Rain that strives to get in at the very Roof of our *Beth*; had I Preacht down Apostolical Episcopacy, and that Golden Rule of Common-Prayer, that was Enamel'd with the Martyrdom of many of its Composers, then your flight to our *Beth* would have been as numerous as the silly Doves, that peck their way in at the very Windows of our *Beth*: But now that I Preach up Loyalty, Unanimity and Conformity, ah my Soul! the ways of *Sion* mourn because so few come to her Solemn Assemblies, *Lament. 1. 4.*

The Priests  
Speech.  
Strength.

Master come

*Jehova's* sake

Monarchy

Rain  
Episcopacy  
Common-  
Prayer

Doves

And that this complaint's too true ye all know, for some come not at all, and I wonder such question not at all



themselves as *Joseph's Brethren*, concerning the supposed stolen cup, how can we clear us? *Gen. 44. 16.* some defend their not going, and these have a front for their sin, and not a foot for *Sion*; their arguments I count the wiles of the Devil, *Eph. 6. 11.* nay some slander those that go, and they are like those that brought up an evil report upon *Canaan*, by their own coming not at all, by defending their not coming, and by slandering those that come: They so lesson some Congregations on a Sabbath day (Ah my Soul melts for Sorrow!) that the number of the People in the Church, are like the number of the Trees in the Forrest of *Assyria*, *Esay, 10. 19.* so few that a child may write them: Or like *Stratonicus* his School, where he having the Pictures of *Apollo* and the nine Muses, and the personal presence of (but) two Disciples, he said *cum diis*, if you will count the Gods into the number he had Twelve Scholars: but doth not this discredit our *Beth*? do we not thus put the Sabbath out of her own proper House, and as it were allow this *Regina Hebdomada*, no Court at all? Ah me it doth! and therefore all these I advise to change their Temper to theirs in *Esay, 50. 5.* That askt their way to *Sion* with their faces thither ward, saying *Come! Tolle moras, semper nocuit deferre*, Come for *Jehova's* sake, *Nelech*, Let us go.

## 2. Unanimously for thine Own Profits Sake.

In the 2. of *Chro. 4. 9.* The Temple is called *Gnazarah* (i) *auxiliatorium* a place of help. And if our People perswaded by the Counsel of *St. Ignatius ad Magnes. Omnes velut unus ad Templum Dei concurrere velut ad unum Altare, ad unum Iesum Christum, &c.* would be perswaded to go to our *Beth*, I am confident they

they should find it as *Gnazarah*, a profitable help, in respect of Humane Order, Divine Acceptance and Benediction. For, O my Soul! mayest thou not there be built up in Faith? and thou art advis'd not to neglect that building, *Jud. 20.* Is not there the sincere Milk of the Word, *1. Pet. 2. 2.* The Bread of the Communion of the Body of Christ, *1. Cor. 10. 11.* The Fountain of Baptism, even the spring of Salvation, *Eph. 5. 26.* and will not these profit thee? why goest thou not then O my Soul, why goest thou not? And let thy profit out-weigh all hindring inconveniences; O think how the *Shunamite* went every Sabbath day and New-Moon, to hear the Prophet *Elisha*, *2 Kin. 4. 23.* How the People in *David's* time went through the Valley of *Eaca*, of tears, to seek the Face of the Lord, *Psa. 84. 6.* How the Eunuch came far to worship in the Temple, *Acts, 8.* and how Holy *Constantine* fearing he might be too far from a Church in some places, in the time of his Wars, carried with him to Battail a Consecrated Tabernacle, mistrusting he might else fail of his daily profit by going to Church, as if he thought it the proper field of a Christians Harvest, and contrived to be alwaies gleaning therein; or the Apostles Pool and esteemed Gain, to be caught by those Holy Fishermen; and O happy are they, that are so caught by their going to our *Beth*; For then he that hath said, *When two or three are gathered together in his Name, will,* to the honour of unanimity, be in the midst of them, a Virtue not only commended, *Psal. 133. 1.* requested, *1 Cor. 1. 10.* commanded, *Phil. 1. 27.* and practised, *Acts 2. 46.* but the contrary vice-division dawneth the very light of the joy mentioned in my Text, which the Jewish *Rabbies* gather from their more witty then wise Observation of

Gods

Built up in  
Faith.  
Milk.  
word.  
Bread.  
Baptism.

*Shunamite.*

*Baca.*  
Eunuch..

*Constantines*  
Tabernacle.

Field.

Pool.

Commended.  
Requested.  
Commanded.  
Practised.  
*Acts 2. 46.*  
Darkness.  
*Rabbies* Ob-  
servation.

Gods review of his second daies work of Creation; for say they, whereas God subjoyns his approbation to all the five daies Works, saying *They were Good*; yet to the second, because he then divided the Waters above the Firmament, from the Waters below, because he then made the first, second in the Creation.

He of that saith nothing: but the clouding of joy by division will appear more plainly by the 2 of *Cor.* 12. 20. where *St. Paul* saith, he was afraid. There is a damp to the Rayes of Gladness at the very thoughts of the *Corinthians* divisions.

Why then do I find thee O Schismatick an enemy to Unanimity? Why goest thou to this disprofit from our house when we go to it? Is it because thou wilt not congregate with the ungodly? Behold one Womb held *Jacob* and *Esan*; one House *Joseph* and his Treacherous Brethren; one Table *Judas* and the Eleven Apostles; one ~~madon~~ *Samaritans* Inn, all that come *Luk.* 10. 34. one *Peters* sheet *Act.* 10. 11, all sorts of Creatures; and our *Beth* may hold both thee and me, supposing I am not so Holy as thy self: Come then, *Neleah*, Let us go Unanimously. But I call in vain, for his crackt-braind conceits against Bishop, Tippet, Surplice, Cross and Set Form of Prayer (though *Calvin* himself approves of a Set Form *Epist. ad proteſt. Angl.* 87. pag. 69) hinders this Unanimous going with me: Crackt I say, for as poor *Zeno* not able to pay for his Schooling, stole his art of Disputation by hearing *Palemon's* Logick-Lecture through the crack of a Wall; so the Separatist being not able to understand better, received his Sophistical Faction from the crackt brains of the ancient Donatists, or from *Thebulis* that first made a Schism in *Jerusalem*, because he was not made



a Bishop himself. But I have Charity to them, and therefore as *Alphonfus* was wont to say, that if he had <sup>Hegesippus cited by Rufin. lib. 4. cap. 12.</sup> lived in the Roman troublesome times, he would have Dedicated a Temple *Jovi Positorio* To the God of Settlement: So now that I live in the time of this Faction, I will Dedicate my Prayers to your *Jehovah*, saying, <sup>Troubles.</sup> O God of Order, draw by the bond of thy Blessed Spirit all our dissenting Brethren so unanimously to our Beth, that they may all jointly go thither for the sake of their own accommodation as well as the invitation of my Text, saying *Nelech*, Let us go.

### 3. Cordially for our Duties sake.

When *Huniades* first felt himself in danger of Death, he desired to receive the Sacrament before his departure, and would (in any case) though sick as he was, yet) be carried to the Church to receive the same, saying, *It was not fit that the Lord should come to his servant, but the duty of the servant is to go to the House of his Lord.* He then thought it his Duty to go to Beth, and so it was; for the equity of the Commandment, *Exod. 23. 17.* where the Children are enjoined to come; and in *Levit. 17. 5.* to bring their Offerings to the door of the Tabernacle of the Congregation remaineth still, which is that they should then go to the Tabernacle, and we now to the Church. And the Equity is grounded on a two fold reason.

1. That the Priest should receive his Tyths, which I have lately treated on.
2. To avoid Schism and Idolatry,

The natural Brats of Corner-Contenticling; for no sooner had *Jeroboam* drawn his Followers from the publick Assemblies that were appointed by better Authority, but his Followers fell into those sins. And

Canon.  
Article of Visitation.  
The Homily  
for that purpose  
Exhortations.  
Submit.

Apostle.

Luk. 2. 27, 37.  
His own going.

to prevent the like, our Eleventh Canon and the Article of Visitation concerning the Parishioners to enjoin all to go to our *Beth*, and that Exhortation and Injunction are strengthened by St. Peters Canon, 1 Pet. 2. 13. *Submit yourselves to every Ordinance of man for the Lords sake*; nay, our Saviour doth as it were teach us his Children to go, by sending his Apostle to the Temple immediately after he had delivered him out of Prison by an Angel Act. 5. 19, 20. By *Simeon* and *Anna* their repairing to the Temple, Luk. 2. 27, 37. nay, by his own going thither though in the Winter, John 10. 22. Go then to our *Beth* for the sake of thy Obligation, as well as Accommodation, according to my Text, *Nelech*, Let us go!

And thus I pass from their Courtship to *Dauids* comfort. *Shaniachtbi*, I rejoiced greatly when.

Where there are these three Parts;

1. The Nature of his Comfort, Joy.
2. The Degree, Great or Festival Joy. Leigh *Critica Sacra* on the verb *evpetai*.
3. The Application of the Joy. Then when, implied in the *Beth* in *Beomrin*. Calvin. *in locum*.

But for the sweeter harmony, wee'll make one of all these three Parts, and but with a touch, harp on them jointly under this Observation?

That the Settlement of true Religion is the matter of great Joy.

Observation.  
Archimedes.  
Upon it.

It is said of *Archimedes*, that having found out the reason of the mixture of both Gold and Silver in the same Oare, he cryed out joyfully *evpetai, evpetai*, I have found it, I have found it.

So now, in the close, since I meet with the precious Treasure

Treasure of Truth and Religion, both flowing in one and the same Oare of my Text, in the vein of an happy Settlement, I cannot but with Gladness discover it, not in the sense of the words of *Archimedes*, but in the phrase of Holy *David Psal. 16. 9. Therefore my heart is glad, and my Soul rejoiceth.* Break forth then O thou my Darling! with Songs of Triumph, and let thy Spirits be enlarged with cheerfulness; for the settlement of *Sion*; banisheth all sorrow; and the comfort of our *Jerusalem* commands thy joy, and may so justly. For the time of the settlement of true Religion, when she seems as wean'd from her former troubles, resembles the day on which *Abraham* wean'd *Isaac*, then saith the Text, *Gen. 21. 8. He made a Feast:* And a settlement is no small Feast, for it feasts thee with the sight of Gods affection to his Church, on whom he appears to have set his love, and therefore delivers her from her enemies, *Psal. 91. 14.* with the sight of his Providence, that she is the portion of his Care, and the eye of his Protection is always upon her, *Dent. 11. 22.*

Wean'd.

Abraham.  
*Gen. 21.*

Affection.

Providence.

*Ex μῆρας ἐν ἡμέρᾳ Ζεὺς, ὅς ἐπορεύετο πᾶσι καὶ κερταῖς,* could *So-* *phocles* (in *Elect.*) himself say; with the sight of his power, that he could dispel the cloudy night of her affliction and make her day bright; *Nube solet pulsa candidus ire dies* (*Ovid. Fast. 1.*) The sight of his affection, providence and power, is such a Feast, that it fully satisfyed the soul of *St. Bern.* for saith he (*Sermo de diversis Affectibus anime*) *nil aliud desiderat anima mea quam Deum ipsum:* and not his alone but the Emperour *Theodosius* his too; for 'tis reported of him that he took more care in the time of his Sicknes for the settlement of the Church, than for the recovery of his health. It seems the comfort he drew from that Cordial, was

*Ex μῆρας.*

Power.

*Nube solet.**Bernard.**Theodosius.*

Sicknes.

*St. Ambros. Epist. Tom. 5.*



answerable to the value of the Shackle of the Sanctuary,  
double the worth of the other of the Common-  
Wealth.

And so the Comfort upon settlement proves, not only  
joy but great joy, which some have laboured to prove  
by giving this reason, why *Solomon's Altar* was larger  
( *Exod. 27. 1. and 2 Chron. 4. 1.* ) then that that  
*Moses* built? because ( say they ) *Solomon*, was in a  
quiet settled possession of his Kingdom, but *Moses*  
was in a warfare and in an unsettled condition; so that  
the comfort in settlement bore a proportion to the diffe-  
rent measure of the Altars; and well they may; for  
as the Altars were made up of much Brass, so the great-  
ness of the Consolation, is made up of many joys. For  
behold in settlement there's the joy of Stability, for  
it gives a sure footing to Faith; of Propriety, for then  
Religion is allow'd its dues; of liberty, for then that  
Gods service is settled, that is perfect freedom of refresh-  
ment, for it makes glad the City of God; of Victory,  
for it then triumphs over distractions; of Communion,  
for then we may freely go to our *Beth*; of Mariage,  
for then Religion is Wedded to comely decency, though  
Schismaticks before forbad the Baines; of the Spring,  
for then Piety blooms, & *tunc tibi, Relligio, Tempora*  
*veris adsunt*; Of Prosperity, for then the Marigold  
of State thrives with the Sun-beams of her Peace;  
Of Hope, for it is in order to our settlement hereafter  
in Heaven: Of Content, for then we can cry with *David*,  
*Psal. 57. 7. O God, our hearts are fixed, Our hearts are fixed*:  
The joys of Stability, Propriety, Liberty, Refresh-  
ment, Victory, Communion, Mariage, Spring, Pro-  
sperity, Hope, Content, all make the comfort so  
great, that it seems like theirs in *Esay, 9. 3.* of whom

'tis

'tis said, *they joy according to the joy in Harvest, and as men rejoyce when they divide the spoil*; whereas a Non-settlement on the contrary, will make a whole Kingdom seem as one house of Sorrow, (all being at liberty to act villany) as did the *Persians*, upon the death of their Governour, there was ἀνομία ὅσον ἑμπερὶν (Herodot. lib. 9.) a lawlessness for five daies, so that for so long time it was lawful to Kill, Rob and Destroy one the other; or like his *Invention* who having placed the Emperour and the Pope reconcil'd in their Majestick Thrones, brought in the several Conditions of the World before them, first, the Counsellor of State with this Motto, *I advise you*; second, then the Courtier, *I flatter you*; third, then the Husbandman, *I feed you*; four, then the Merchant, *I cozen you*; five, then the Lawyer, *I rob you*; six, then the Souldier, *I fight for you*; seven, then the Physician, *I kill you*; eighth and lastly, a Priest, *I absolve you*; nine, Counsellor, Courtier, Husbandman, Merchant, Lawyer, Souldier, Physician and Priest, all out of order. But happy is our Church and Kingdom, for in them by a blessed Settlement doth Legal and Regal Authority govern in Truth and Peace; the Counsellors advise, pleads; the Judges censure uprightly, the Husband-man labours industriously, the Merchant Traffiques dayly, the Lawyer pleads powerfully, the Souldier Guards Christianly, and the Divine Preacheth Orthodoxly; and for this I give God Thanks Cordially.

And thus much I am taught to do, from the *When* in my Text; *I rejoyced greatly, When they said unto me, We will go to the House of our God.*

F I N I S,

2(2), 9. 5.  
Harvest.  
Non settle

ἀνομία πῶς  
T. A. Barren  
Wee. A Se  
mon at St.  
Pauls-cross  
1623.  
Spenc. 587.  
Emperour  
Pope.  
Counsellor  
Advise.  
Courtier,  
Flatter.  
Husbandm  
Feed.  
Lawyer,  
Merchant  
Cozen.  
Physician,  
Priest, Ab

And this much I am taught to do, from the Word in  
 Orthodoxly; and for this I give God Thanks Cordially.  
 Soldier Guards Christianly, and the Divine Respect in  
 Trafficks daily. The Lawyer pleads powerfully, the  
 Husband pleads industriously, the Merchant  
 Counsellors advise wisely, the Judge determines uprightly,  
 Regal Authority govern in Truth and Peace; the  
 for in them by a legal settlement with legal and  
 out of order. The Lawyer is our Church and Kingdom  
 Merchant, Lawyer, Soldier, Physician and Priest all  
 together; nine, Counsellor, Counsellor, Husbandman,  
 the Physician, Lawyer; eight and tally a Priest,  
 five; six, then the Soldier, five for you; seven,  
 the Merchant, four; five, then the Lawyer;  
 third, then the Husbandman, four; four, then  
 I advise you; second, then the Counsellor, I thank you;  
 them, first, the Counsellor of State with this Motto,  
 brought in the several Conditions of the World before  
 and the Pope recommended in the Mikick Throne,  
 on like his Majesty who having placed the Emperor  
 was taught to Kill; Rob and Destroy one the other;  
 a lawfulness for five dies, to that for so long time it  
 Government, there was some error (Mikick, 9.)  
 accordingly as did the law, upon the death of their  
 dom (as one might say) as being at liberty to  
 settlement on the contrary, will make a whole King-  
 dom very happy: I divide the law: I divide a Non-  
 law.



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U/K/-  
With others.